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fur capes and other costly apparel. The youngest daughter hesitated to ask for anything at first, but, on being questioned by her father, finally told him to bring her a rose. Before reaching home the merchant came to a place where he found some roses and, remembering the request of his youngest daughter, plucked a branch. Thereupon a horrid monster approached him and agreed to spare his life only on condition that one of his daughters should go to the palace to die in his stead. The merchant swore that he would return to the palace within three months to receive his punishment in case his daughters should refuse to go. The youngest daughter then went to the palace of the monster in order to save her father's life.⁶

The oldest form of the vow motif in the stories under consideration is doubtless represented by the versions of group I, where the father promises to sacrifice to a horrid monster whatever he meets first on his return home. On the other hand, group II, according to which a father promises to sacrifice to an animal a definite person, either himself or one of his daughters, probably represents a later development of the theme of group I.

That the vow motif was not originally a part of the legend of the father who gives his daughter to a monster is shown by the fact that the versions that represent the form of this story before it was combined with the other themes contained in the *White Wolf* do not show this motif.

According to a Sicilian⁷ story the youngest daughter of a poor man goes into the fields with her father one day in search of some wild horse-radish. Finding the plant that she desires, she pulls it up and in the very place from which she had taken the horse-radish she discovers a hole from which is heard a voice complaining because the door of its house had been removed. The man then complains of his poverty, whereupon the voice tells him to leave his daughter and promises to give him a large sum of money in return. The father finally gives his consent and the young girl goes to live in a beautiful palace.

⁶ For other stories connected with Group II, compare *Romania*, x, 121-122.

⁷ See *Romania*, x, 125. For a similar story compare also Stanislaw Prato, *Quattro Novelline popolari livornesi*, Spolete, 1880, pp. 43-44.

Likewise, in an Italian⁸ story, Tulisa, the daughter of a poor woodcutter, is one day picking up pieces of dead wood near an old well when she hears a voice saying: "Will you be my wife?" The girl is frightened and runs away, but after a repetition of the adventure the father goes to the well where he promises his daughter to the monster in return for wealth.

The continuation of this story, as well as that of the Sicilian⁹ tale given above, bears a striking resemblance to the second part of the fable of *Psyche*.¹⁰ The first part of this fable also contains the motif of the monster to which the father gives his daughter. In the fable, however, the father gives Psyche to a serpent in obedience to the command of an oracle, while in the other stories he gives her to an animal that promises to make him rich.

The foregoing study leads one to believe that in the group of stories connected with the fable of *Psyche* we probably have the original form of the theme, according to which a father consents to the marriage of his daughter with a monster, and that to these pagan tales was later added the vow motif under the influence of the vow of Jephthah as already indicated.¹¹

OLIVER M. JOHNSTON.

Leland Stanford, Jr., University.

ETYMOLOGICAL NOTES.

1. Scotch, Eng. dial. *drumly* 'turbid, dreggy, muddy,' related to EFries. *drummig* 'trübe, dick, dreckig, schlammig, moderig,' *drum* 'Trübes, Dickes, Bodensatz, Dreck, Schlamm, Moder,' need not be regarded as derived from the Germ. stem *drōb-* 'trübe; trüben.' It is rather from a synonymous base. Compare Lith. *drumsti*

⁸ See *Romania*, x, 127; *Asiatic Journal*, New Series, vol. II.

⁹ The second part of these two stories has been omitted here, because it throws no light on the sources of the legend of the *White Wolf*.

¹⁰ See *Romania*, x, 126.

¹¹ For the stories used in the first part of the *White Wolf*, compare *Romania*, x, 122-124.

'trüben,' *drumstas* 'Bodensatz,' *drumstūs* 'trübe,' etc. These correspond so closely that they look more like loanwords than cognates.

2. NE. *dud*, *duds* from ME. *dudd*, *dudde* 'a coarse cloak' is unexplained. I have nothing definite to offer in regard to the ultimate origin of the word, but find the following, with which it may be compared: Nicel. *dūða* 'swathe in clothes,' LG. *dudel* 'das grōbste Sackleinwand,' *dudel(ken)* 'herabhängender Flitter an Kleidungsstücken,' EFries. *bedudeln* 'bedecken, einhüllen,' *dudel*, *dudelmüts* 'eine gestreifte Haube.'

Now, it is at least possible that the primary meaning of these words was 'something fluttering, flap.' In that case the words may be referred to a pre-Germ. base *dhūdh-* 'shake, flutter, flap.' Compare NE. dial. *dodder* 'shake, tremble,' *dudder* 'shiver, tremble,' Gk. *θύσσομαι* 'schütteln mich,' etc., Skt. *dhūnōti* 'schüttelt,' ON. *dýja* 'schütteln' (cf. Brugmann, *Grdr.* II, 1047).

For meaning compare Av. *-švōžan* 'sie flat-tern,' Skt. *dhvajā-* 'Fahne,' ON. *dákr* 'Tuch, Tisch Tuch,' OS. *dōk*, OHG. *tuoh* 'Tuch,' NE. *duck* 'Segeltuch' (cf. Uhlenbeck, *Ai. Wb.* 139). These also may be referred to the base *dheu-* in Skt. *dhūnōti*.—Gk. *θύλās*, *θύλακος* 'sack, pouch,' *θύω* (cf. Prellwitz, *Et. Wb.*², 188).

3. OE. *fīfel* 'monster, giant,' ON. *fīfl* 'Riese, Ungetüm riesischen Ursprungs, Töpel, Narr,' *fīfle* 'Narr,' *fimbol-vefr* 'Riesenwinter,' etc., to which add ON. *-fambe* in *fimbol-fambe* 'Erztopf,' Norw. *faame*, *fume*, Dan. dial. *fjambe* 'Dummkopf' point to a base **pemp-*, which we may compare with Lith. *paĩpti* 'aufdunsen,' *pamplys* 'Dickbauch,' *puĩpuras* 'Knospe,' Lett. *pa'mpt*, *pe'mpt*, *pu'mpt* 'schwellen,' *pa'mpulis* 'Dicker,' *pempis* 'Schmerbauch,' *pumpa* 'Buckel,' LRuss. *pup* 'Knospe,' ChSl. *papŭ* 'Nabel,' etc., and perhaps also Gk. *πέμφιξ* 'breath, air; bubble; blister,' *πομφός* 'bubble, blister' (cf. Prellwitz, *Et. Wb.*², 360). A synonymous base **pompn-* (or **pomb-*) occurs in Dan. *fomp* 'thickset person,' Norw. dial. *fump*, *famp* 'clumsy lout,' etc. (cf. Falk og Torp, *Et. Ordbog*, I, 180).

4. NHG. *kūhn*, NE. *keen*, etc. are regarded as coming from a Germ. *kōni-*, *kōnja-* 'wise, knowing,' a verbal adjective of the Germ. root *kan-* 'know.' Thus the word is explained in

Schade, *Wb.* 525; Kluge, *Et. Wb.* s. v. *kūhn*; Skeat, *Et. Dict.* s. v. *keen*; Falk og Torp, *Et. Ordbog*, I, 372; Walde, *Et. Wb.* 418, etc. The word is left unexplained by Franck, *Et. Wb.* 482.

The doubt implied by Franck is more than justified. To get at the primary meaning, let us see in what sense the word was used in various dialects. It is defined as follows: ON. *kønn* 'erfahren, umsichtig, verständig, kundig, geschickt' (Möbius), 'klug, verständig' (Gering), Icel. *kænn* 'clever, skilful, sagacious, shrewd' (Zoëga), Norw. dial. *kjøn* 'klog, begavet med skarpe sanser, kjæk, modig, stiv i holdning, stolt,' Dan. *kjøn* 'net, smuk' (Falk og Torp), OE. *cēne* 'bold,' ME. *kene* 'bold, bitter, sharp,' NE. *keen* 'vehement, earnest, eager, ardent, fierce, animated by or showing strong feeling or desire, as, a *keen* fighter, *keen* at a bargain; such as to cut or penetrate easily, having a very sharp point or edge, sharp, acute; sharp or irritating to the body or mind, acutely harsh or painful, biting, stinging, tingling; having a cutting or incisive character or effect, penetrating, vigorous, energetic, vivid, intense; having or manifesting great mental acuteness, characterized by great quickness or penetration of thought, sharply perceptive, etc.' (*Century Dict.*, older definitions are here omitted), OHG. *kuoni* 'kühn, audax, fortis, bellicosus, asper, acer' (Schade), NHG. Swiss *xüen* 'gesund, frisch von Farbe,' etc.

Now to derive *kūhn*, *keen* from *kennen*, *können* one must shut his eyes to all the meanings except such as are found in ON. *kønn* 'klug, verständig.' If that be the original meaning, then let no one ever again doubt any combination because of the difference in meaning. Great differences may and do exist in related words, and that in itself is no bar to connecting them. But we ought at least to make an attempt to explain the differences logically.

Instead of starting from the signification of this word in the Norse, I take NE. *keen* in its most common uses as best representing the original meaning. From 'sharp, keen' come, without any unnatural changes, the various significations of this Germ. word. Thus from 'sharp' came 'shrewd, acute, keen-witted; fierce, severe, bold; bitter, stinging, harsh; eager, earnest; bright, fresh, etc.' Compare the following: Lat. *acer*

'sharp, keen; dazzling, stinging, pungent, fine, piercing; violent, severe; hasty, fierce, angry; active, ardent, spirited; acute, penetrating, sagacious, shrewd,' Gk. *δξύς* 'sharp, keen; dazzling, etc.; quick, hasty, passionate; clever, shrewd, etc.' NE. *keen* could be used in translating these words more than any other single word. A similar variety of meanings is seen in other words for sharp, keen.

Keen may therefore be referred to the root *gen-*, *gōn-* 'angular, sharp' in Gk. *γωνία* 'corner, angle,' *γόνυ* 'knee,' Skt. *jānu*, Lat. *genu*, Goth. *knīu*, etc.: Gk. *γένυς* 'chin,' *γένειον* 'beard,' *γενής* 'edge of an ax,' Lat. *gena* 'cheek,' Goth. *kinnus* 'Kinnbacke,' etc.: Lett. *zīds* 'scharfe Kante; Kinn,' Lith. *žandās* 'Kinnbacke,' Gk. *γνάθος* 'point, edge of a weapon; jaw,' etc.

It is possible that *keen* was originally an *u*-stem: pre-Germ. **gōnu-*, fem. **gōnuī-*. Compare OHG. *kuono* adv., *kuon-heit*, *kuon-rāt* with OHG. *harto* adv. (Goth. *hardus*), *herti* (Goth. acc. *hardjana*). In this case we may compare *keen* directly with Gk. *γωνία*, Skt. *jānu*.

5. NE. *quiz* 'a puzzling question, banter, raillery, etc.', as a verb 'puzzle, banter, chaff, etc.' has not been satisfactorily explained. It is quite possible that the word was influenced in meaning by *question*, but we may regard it as a genuine Eng. word meaning primarily 'squeeze, press,' whence 'tease, annoy, quiz.' Compare OE. *cwȳsan* 'bruise, squeeze,' perhaps with *ȳ* for *i* and related to Icel. *kveisa* 'colic, gripes.' Norw. *kveise*, *kvisa* 'blister,' MLG. *quēse* 'eine mit Blut oder Wasser unterlaufene Quetschung der Haut.' If any parallel is needed to establish so natural a development in meaning, compare Du. *knijpen* 'pinch, nip: oppress, quiz.'

6. OHG. *serawēn*, *serwēn*, MHG. *serwen* 'innerlich abnehmen, entkräftet werden, hinwelken, hinsiechen, absterben,' MLG. *serwen* 'entkräftet werden, kränkeln' may come from a base **sergʰ-*. Compare Lith. *sergù* 'bin krank, kranke,' Lett. dial. *sergu* 'bin krank,' Ir. *serg* 'krankheit.'

7. Goth. *aiza-smiþa*, OHG. *smid* 'Schmied,' etc. are referred to a root *smi-* in Gk. *σμίλη* 'knife for cutting and carving,' *σμίλη* 'hoe' (cf. Persson, *Wurzelerw.* 119; Prellwitz, *Et. Wb.* 422, and others). No doubt *smith* goes back to a root *smi-*, which is in the Gk. words, but cer-

tainly not in the sense of those words. A *smith* was not 'a cutter or carver' (and the meaning 'worker in wood,' which ON. *smiðr* also has, may properly be regarded as a transferred meaning), but 'a forger and molder,' i. e. one who, after softening by heat the material to be worked, rubs and beats and bends it into the desired shape. On this underlying meaning is based MHG. *gesmādec* 'leicht zu bearbeiten, geschmeidig; nachgiebig.'

This puts *smith* in line with the following: Gk. *μαλακός* 'soft,' *μαλάσσω* 'soften: soften metal, wax, etc., for working,' *μαλακτήρ* 'a melter and molder' (*χρυσού*); Lat. *mulleo* 'stroke, soothe, soften': *Mulciber*.—Skt. *dēghdi* 'bestreicht,' Lat. *finjo* 'form,' Goth. *digan* 'kneten,' *daigs* 'Teig,' OE. *dæg* 'dough; mass of metal.'

Similarly *smith* is derived from *smi-* in Gk. *σμήν* 'rub, wipe, smear'; Goth. *bismēitan* 'beschmieren'; Norw. dial. *smika* 'streichen, glätten,' ON. *smeikr* 'glatt; schüchtern,' OHG. *smeih* 'Liebkosung, Schmeichelei,' MHG. *smeiche(l)n* 'schmeicheln,' etc.

8. NE. colloquial *snoop* 'pry about, go about in a prying or sneaking way' is not simply an Eng. variant of *snook* 'lurk, lie in ambush, pry about.' Compare ON., Icel. *snópa* 'hang about,' and also ON. *snópa* 'schnappen, mit leerem Munde Kaubewegungen machen,' Norw. *snōpa* 'naschen, schmarotzen,' EFries. *snōpen*, Du. *snoepen* 'naschen,' ON. *snapa* 'schnappen,' Icel. *snapa* 'sponge, schmarotzen.' Beside Germ. *snap-*, *snōp-* occur synonymous *snēb-*, *snab-*, *snapp-* in MHG. *snaben*, *sneben* 'schnelle und klappende Bewegung machen, schnappen, schnauben, etc.', *snappen* 'schnappen,' OHG. *snabul* 'Schnabel,' ON. *snefia* 'aufspüren,' *snáfa* 'umherschneubern,' etc.

9. ON. *váttir* from **wahtaz* 'witness,' *vátta* 'witness to, affirm, prove' seem to be unexplained. For some years I have referred these words to the IE. base *meqʰ-* in OHG. *giwahanen*, *giwahinen* 'gedenken, erwähnen, erzählen,' *giwahrt* 'Erwähnung, Ruhm,' Lat. *voco* 'call,' *vōx* 'voice,' Gk. *ἔπος* 'word,' *ᾠή* 'voice,' *ἔπρον* 'spoke,' Skt., Av. *vac-* 'speak, tell,' etc. This combination seems to me so obvious that it may have been made before.

FRANCIS A. WOOD.

University of Chicago.